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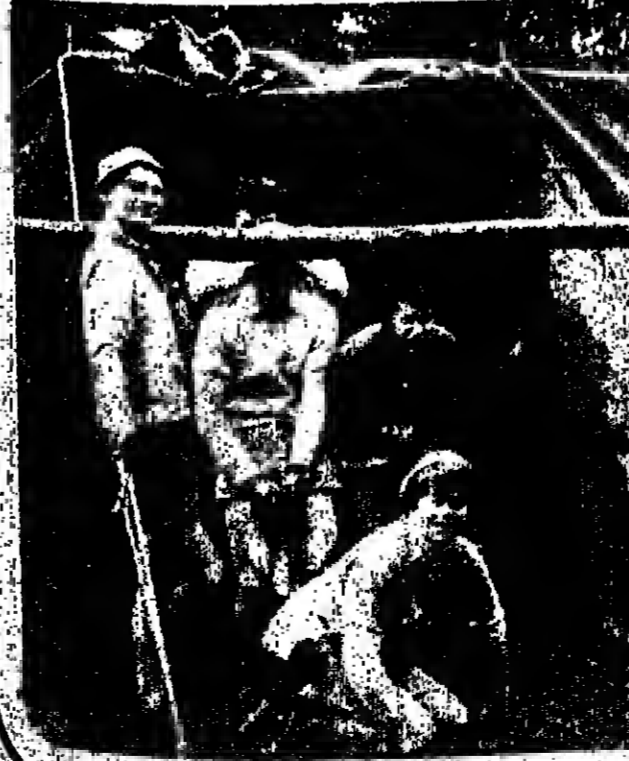
הכזא מן האصل

THE JERUSALEM POST

Monday, May 14, 1979

SUPPLEMENT PREPARED
IN COOPERATION
WITH HABONIM

HABONIM JUBILEE



HABONIMITES

We hope to see you tomorrow, Tuesday, May 15, at the

HABONIM JUBILEE CELEBRATION

at BEIT BERL

PROGRAMME

- 12.30 Picnic Lunch. (You are requested to bring your own food).
- 2.00 Official Opening by President Yitzhak Nevon. The British Ambassador Mr. John Mason, will be present. (The public is requested to be seated by 1.50 p.m.)
- 2.30 Get-Together. You can meet friends from the old days in one or more of nine assembly points.
- 4.00 Tea served at the assembly points. Sandwiches and drinks will be provided.
- 5.45 Mikvah Habonim Ceremony.
- 6.30 A Habonim Entertainment. Sketches and "ziga" dances, and songs by the Habonim Choir.
- 8.15 Around the Campfire. Singing and dancing.

You are invited to make a cake for the cake-baking competition — and eat it at teatime.

The cafeteria-restaurant at Beit Bari will be open all day.

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If you are coming by car, you will find direction signs from the Kfar Sava Hospital onwards.

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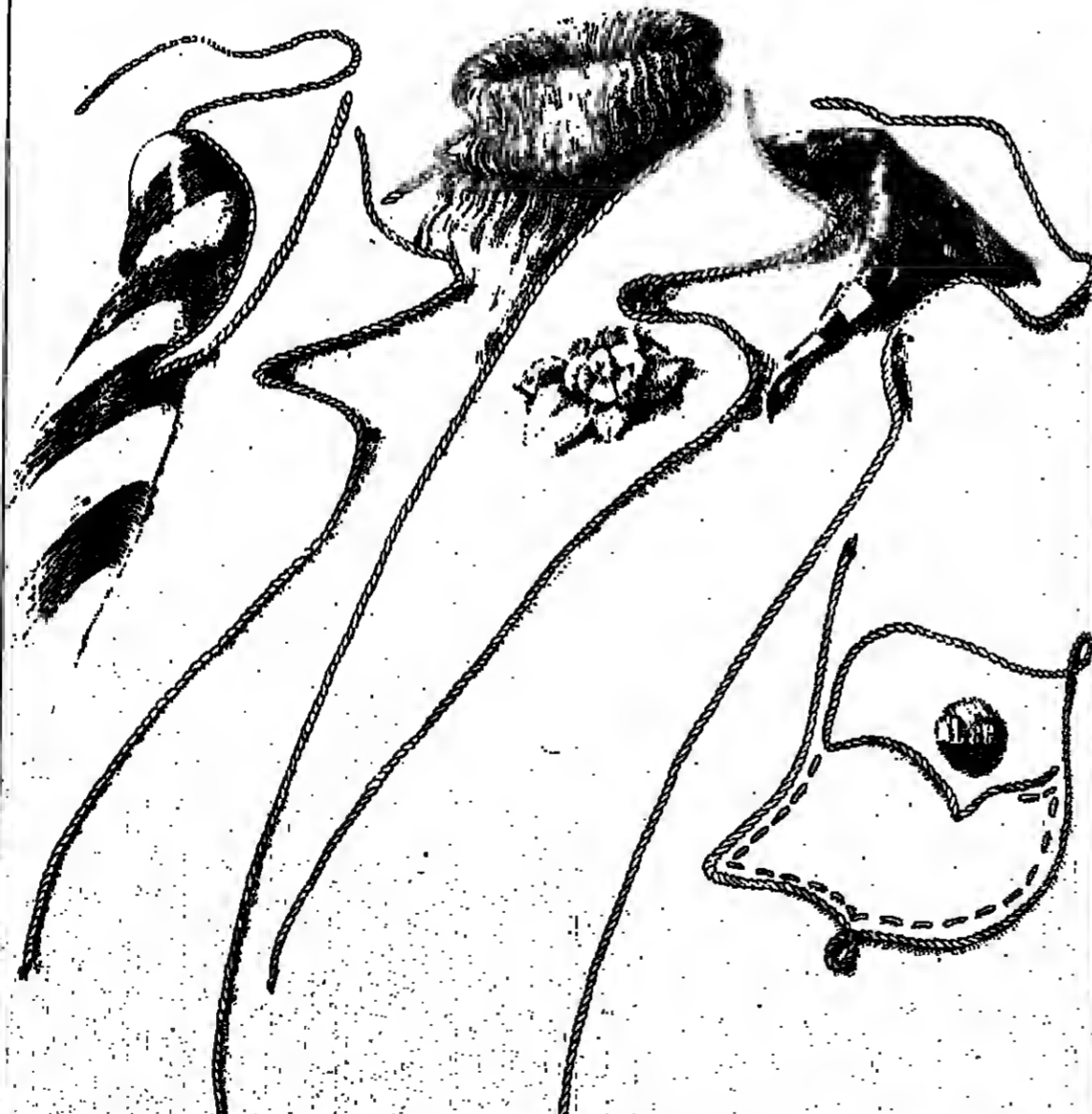
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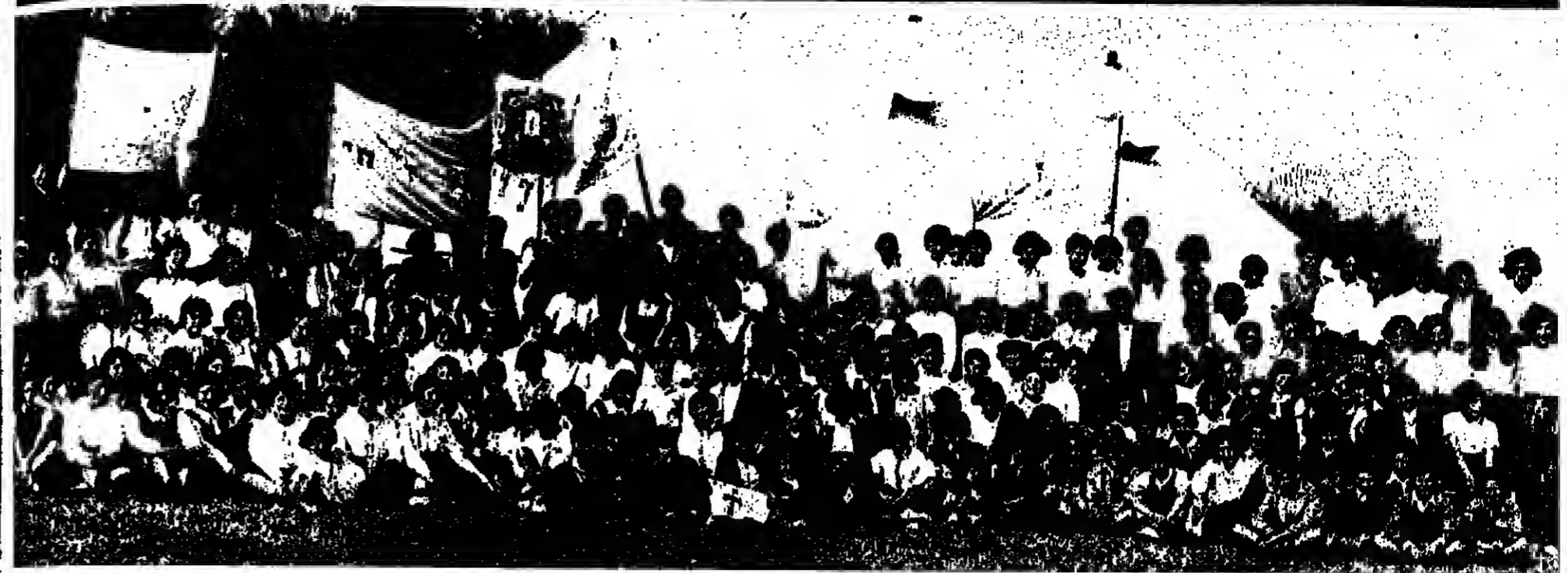
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Habonim camp 1938

THE MASTER-BUILDERS

Wellesley Pinchas Aron, the founder of Habonim, takes a look backwards and forwards at the movement.

FIFTY years ago, Habonim was created in England to provide an answer to a question: Could Jewish youth in the English-speaking Diaspora be induced to take part in the struggle against the erosion of Jewish values implicit in the process of assimilation?

Despite the meagre facilities at its disposal, and often with little support from communities and Jewish institutions concerned, it can claim to have made a significant contribution in the field of education — and this on a purely voluntary basis. It did what it set out to do, and in the process convinced the pessimists who saw little hope of stemming the threatening tide which often succeeded in detaching the young generation from its Jewish roots.

It was largely a "do-it-yourself" movement, which drew its strength from the enthusiasm of those who joined Habonim, and from those who seemed to be waiting for the sort of thing that Habonim provided. For, from its earliest days, even before it had been completely formulated and placed in the framework which proved so attractive to the youth, there was no restraining those who began to apply the basic ideas with immediate and enduring success.

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Our story

A VISIT to a Habonim *ve'eda*, where every two years senior members decide future policy, gives the impression that the movement is still a new one, in its formative days.

To listen to vibrant youth hammering out their fundamental beliefs with the intellectual bones that is a hallmark of the young suggests that Habonim has no tradition and no history, but a most significant potential for the future.

In fact, however, Habonim has been an important part of the Anglo-Jewish community for half a century. Habonim, with its sincere searching for Jewish values, for self-knowledge and pride in the Jewish heritage, took up the problem that is as old as our exile — Jewish survival — and made as its highest ideal a life to be led in the biblical homeland, Eretz Yisrael.

We can look back today at the way the movement developed from the first *gedud* in the East End of London, and how in the early '30s, spurred on by a small group of idealists and thoughtful young men and women, Habonim set Jewish youth aflame across the country, and grew from a mere handful to a mass movement.

In 1932-33, its loosely defined aims were crystallized into the desire to help rebuild the ancient homeland through personal endeavour

This was an era of enquiring and despite overwhelming difficulties, opened the Batei Habonim.

Here was a sanctuary for evacuated and lonely children, out of their familiar Jewish background. In the Bateim, they suddenly found friends and hospitality in an unrivalled Jewish environment. When the war ended, the former members of Habonim, trained in leadership, were among the first to bring relief to the Jewish survivors in Europe.

The first national camps held by Habonim in 1932 set the pattern

IT GIVES ME particular pleasure to send greetings and congratulations to those responsible for organizing and giving the widest possible publicity to Habonim's Golden Jubilee celebrations.

Having been so closely associated with the movement for nearly 50 years, I am able to testify to the tremendously important role Habonim has played in Anglo-Jewry. Of all the Zionist youth movements, Habonim ranks highest for having made by far the largest contribution to aliyah — from the early '30s down to the present day.

Our main objective is to continue educating and encouraging as many *havrim* as possible to go to Israel and thus help to participate actively in the peaceful development of the State, which we all have so deeply at heart.

Hasak ve'omak.

that became increasingly popular. By 1932, over 1,500 campers joined together for the first Jambores Camp at the little hamlet of Oakley. At camp, in a world within a world, in communion with nature and adding a Jewish educational bias to scouting techniques, the leaders could get together around the embers of the campfire, and find a new sense of purpose and comradeship.

After the war, more ambitious camps, all with a high educational content, gave a meaningful holiday to thousands of boys and girls.

NOW, TOO, came a renewal of Habonim settlement in Eretz Yisrael to emulate the example set by Kfar Blum during World War II. Kfar Hanassi was founded entirely by British Habonim on the stormy Syrian border during the War of Independence. Beit Ha'emek and Amiad followed within a few years, and then after a considerable gap, Mishmar David and Mevo Hahasani.

In 1961, it was British Habonim that played an important role in the formation of World Habonim, and in 1968 of Lehad Habonim, that have unified and strengthened Jewish youth movements and their work throughout the world.

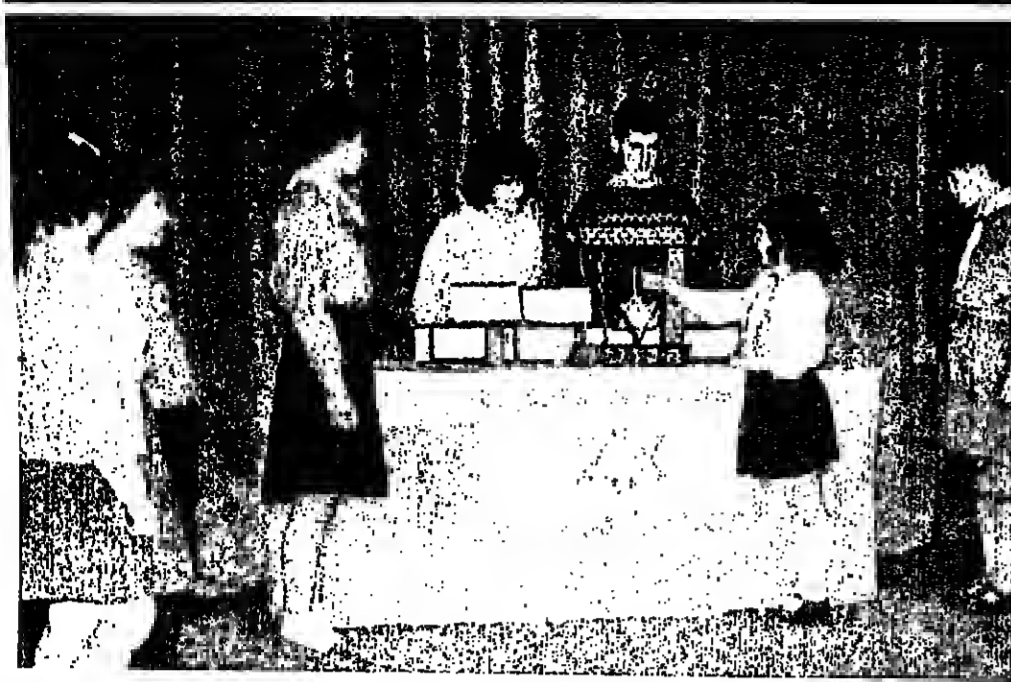
In England, as the wave of enthusiasm that greeted the establishment of the State of Israel began to assume more sober proportions, Habonim's educational work broadened.

It set up new institutions of its own to help train better and more informed leaders — the Habonim Institute and the Youth Training School at the Eder Farm in Susex — and became an active participant in the overseas leadership training institute established by the Jewish Agency's Youth Department.

BUT THE REAL contribution of Habonim has been far greater than these highlights. Over the years it has had a continuous formative influence on young Jews. It has supplemented their inadequate, often negligible, Jewish education and made them aware and proud of their heritage. Throughout Israel, on kibbutz, moshav and in town, thousands of "graduates" constitute an important proportion of British immigration, spread throughout agriculture, industry, the professions and public service.

One of the most important aspects of Habonim is its independence of any fixed dogma, either political or religious. It has achieved this without abandoning its inherent respect for Jewish tradition. This independence, accompanying an active Jewish and Zionist consciousness, has placed Habonim in a unique position to influence Jewish youth, and to help stem the tide of increasing assimilation which threatens to overwhelm the Anglo-Jewish community. □

הכזה מן האצל



The Hakdashah: a new member is initiated into the movement.



Habonim dances: it all begins with the hora.



Democracy at work at a national conference.



Marching for independence: a Yom Atzma'ut parade.

Habonim Office Calling

The Post's London correspondent, Hyam Corney, talks to Mazkir Noah Morris.

ONE OF THE MOST significant features of this very special year in the history of Habonim is the number of senior members of the British movement who are spending a year in Israel on hachshara. Fifty are there at the moment and the same number is expected to go this year as well. Of those who returned last year, almost all have involved themselves in the movement as leaders. Because of that, membership has gone up and so have the number of activities and the enthusiasm which permeates the movement, from top to bottom. "It seems to me that the prospects for the next few years are very good," says Noah Morris, the Habonim mazkir in Britain.

Morris, aged 23, is coming to the end of the first of his two years as full-time secretary. He studied at Warwick University, where he obtained a first class honours degree in mathematics. When he completes his term of office, he wants to take a teachers' training course in Israel before settling on a kibbutz.

He sees the aim of Habonim in clear terms: "To give a type of informal Jewish education to youngsters and to give them a positive attitude towards

Judaism. We want to make them feel proud of being Jewish, to learn something about it and to feel that it's worth having." For the younger groups (the nine to 13 age range), this is done "in a light way" via games, quizzes, etc. For the older ones, it becomes a little more serious, with discussions playing a major part. When I visited Noah Morris during Pessah at his London headquarters, he and his colleagues were preparing for a third Seder at which participants would discuss, for example, the similarities between Pharaoh and modern anti-Semites such as the National Front.

A major feature of the Habonim calendar has always been the summer camps. More than half the members, some 800 boys and girls, go off each year to different parts of Britain for a fortnight or more. For the older ones, the destination is Israel, where two of the four or five weeks are spent on one of the Habonim kibbutzim.

RIGHT FROM the start, Habonim has been a national, and not just a London organization. Today, Manchester has three groups, and there are active branches in Leeds, Birmingham, Oxford and Cambridge (run by the local com-

munities, not by the University students) and Glasgow.

London itself has three centres: the Hampstead headquarters in Finchley Road, a rambling and somewhat dilapidated three-storey house; a purpose-built moadon in Southgate; and another in Ilford, which now boasts the largest Jewish community in the country.

Apart from Noah Morris, there are four other full-time workers, but they will probably be reduced to three in all next year because of lack of finance. The movement receives a grant from the Jewish Agency, but this has not kept pace with inflation; and despite enormous help from parents' groups, who raise a great deal of money, Habonim finds that it just can't manage. The maintenance of their centres is perhaps the biggest expense, and a quick look at the Finchley Road moadon is sufficient to make one appreciate that money is tight.

BECAUSE Israel is so central to everything that Habonim does and stands for, shlichim are sent over to Britain for a two-year stint, with the approval and financial help of the Agency. At present there are two-and-a-half of these emissaries here, one in London, one in Manchester, and the

"half," who divide his time between Habonim and Poale Zion. The shlichim are always a few years older than the other leaders of the movement ("We're very young," said Noah), acting more as education officers and "advisers," particularly to those who are contemplating aliyah.

I asked him how important the shlichim are. "They're very important," he replied. "They bring an Israeli atmosphere that it would be impossible to capture otherwise. And they keep us in touch with Israel. If we didn't have them, it would change the whole character of Habonim."

More than half the members who spend a year in Israel on hachshara end up by settling there sooner or later, said Noah, and even if they don't, they obviously have a great deal to contribute to the movement when they return, and later on, to the Jewish community as a whole.

SINCE HABONIM was actually founded in 1923, it was fitting that British Habonim should celebrate the golden jubilee in the 1973 calendar year. A central figure at the celebrations was the man who has been dubbed "the father of Habonim," J.C. Gilbert. Joe, as

he has been known to every generation of the movement, look over as *ba-kochav* when its founder, Wellesley Aron, returned to settle in Eretz Yisrael in the early '30s, and has been a guiding spirit ever since. It was Joe who was instrumental in getting David Ben-Gurion to open the Leeds Moadon in the mid-'60s, and it was very appropriate that the new centre opened last year in Ilford should be named Belt Gilbert.

While a jubilee year is naturally a time for looking back, the movement in Britain has its eyes set clearly on the future, and is constantly adapting itself to changing conditions, both in Britain and in Israel. A comparatively new departure here is its cooperation with Bnei Akiva, which had long been a rival, albeit a friendly one. As Noah puts it:

"Habonim is more tolerant today in terms of political and religious attitudes than it used to be. We are more open-minded."

He admits that the majority of the members are not religious, but points out that there are many who are strictly Orthodox. And any visitor to one or other of the moadonim need have no qualms about accepting its hospitality: they are all kept kosher. □

HABONIM in Britain continues to be a dynamic and creative movement. In the field of Jewish and Zionist education, it is one of the leading, and certainly one of the most innovative, Jewish youth organisations in the country. Indeed, it is unusual for any such organization to go on coping successfully with changing conditions and needs: it is only too easy to be conservative and to refuse to move with the times, and, like so many, to be left behind and forgotten.

Over the last 10 or 15 years, the movement was confronted with the increasing assimilation in the Anglo-Jewish community. The kids no longer came flooding into the moadonim. A growing number of children had almost no real Jewish awareness and, sadly, many parents didn't care. The sense of identity that held the Jews together was waning, and the greater the prosperity of the community, the harder it became for us to get our message across. There were more distractions, and in order to remain attractive, our activities had to become more sophisticated.

The movement chose to adapt to new conditions, to effect a few minor revolutions in its structure,

Moving with the times

Jon Kasler, of Mishmar David, shows how Habonim has adapted to changing conditions in Britain in recent years.

to do away with some sacred institutions and to replace them with something new. To take a few chances, but above all, to show initiative. Nothing was indispensable but our time-honoured aims: aliyah and the inculcation of a sense of history and identity that makes an island of Zionists in a sea of apathy.

And so it was that Habonim gave up the *Avava* training farm that had always been at the heart of the movement's activities. Young members used to visit the David Eder Farm and be filled with pride and joy by the influx of our message across. There were more distractions, and in order to remain attractive, our activities had to become more sophisticated.

Nevertheless, the time had come to face the fact that Israel was just a few hours away; and anyhow, what was the sense of do-

ing hachshara in England when that same time could be spent training in Israel?

AT THE beginning of the '70s, therefore, Habonim adopted the *Shnat Hachshara* programme. Usually between high school end further studies, members would come to spend almost a year on a kibbutz, so that a later decision on aliyah would not be a step into the unknown, and would thus be more likely to meet with success. By and large this expectation has been fulfilled.

The other advantages of the course are that each year a group of sun-tanned, enthusiastic madrichim return to the movement to play a major role in its running and organization. They go back to England with a sense of purpose, knowing what they are talking about, and treasuring what they have learned, both practically and spiritually, during

their months in Israel, generally on Kibbutz Beit Ha'emek. The experience is invaluable, whether they are going to use it only to further their work for the movement in England or whether they are eventually to come here to settle.

The scheme has gradually expanded, and today a large percentage of each hachshara group spends part of their year in the centre for training madrichim in Jerusalem. Their studies add breadth to their experience and enable them to contribute a great deal more to Habonim when they return to England.

PERHAPS IT was the switch to *Shnat Hachshara* that set off other major changes in the style of education. Each returning group wanted to add something new and original to the movement, and even though it was sometimes difficult to translate this desire into

immediate reality, the re-emergence of a solidly based Zionism put new life into Habonim. It had been going through a difficult period in the '60s, but there were now members available who could stimulate the younger ones with their first-hand knowledge of Israel, and give them a deeper insight into the modern Jewish state.

Methods needed to become more sophisticated, and they did. Remarkably imaginative programmes were evolved for seminars and summer and winter camps that integrated progressive educational methods with the youth movement traditions that will always be a vital part of Habonim.

Cherishing our traditions has not stopped us moving with the times, as we must do if we are to continue to serve Israel and the Jewish people.

We are only too aware that the problems ahead are formidable. Dealing with so many Jewish children with almost no Jewish education is a daunting and often frustrating task. But we go doggedly on, and are rewarded by seeing, at Mevo Hama and Mishmar David, that after half a century, Habonim is still making a worthy contribution to aliyah. □



Habonim sings: a performance by one of the movement's many choirs.



Every meeting starts with the traditional assembly, the Mikvad.

For the communal good

Mike Landes indicates the importance of Habonim in the Anglo-Jewish community today.

THE ROLE of Habonim in the Jewish community in Great Britain has changed in the 50 years of its existence. The change has been necessary in order to adapt itself to new and generally more difficult challenges — particularly during the '50s and the '60s.

During the years following World War II, Habonim was recognized as the leading Zionist youth movement educating towards self-realization. The boundaries were well defined: anybody who was a member of Habonim was a proclaimed Zionist; anybody outside Habonim or any other Jewish youth movement was probably not a Zionist — certainly not in the practical sense.

Today, the situation is completely different. No longer is Habonim "special" in its Zionist aims. The majority of Jewish youth in Britain who accept their Jewishness are also Zionist, with a relatively high proportion eventually making their homes in Israel. Jewish affairs generally are carried on mainly under what is a Zionist umbrella movement — solidarity with Israel.

IN THESE circumstances, when more moderate organizations appear to cater to Jewish youth, what justification is there for the



Talking it over: madrichim plan future programmes.

مكتبة من الأصل

At the crossroads

ICHUD HABONIM is a product of varied beginnings, which does much to explain the nature of the movement today, especially its pluralistic character. However, this pluralism is not just a global summation of different movements but a characteristic shared by them all.

Britiah Habonim, the senior member of the world organization, was still in its formative stages, still feeling its way with its novel mixture of scouting and Jewish culture, when South African Habonim was established on similar lines in 1931, with the first camp being held two years later.

American Habonim grew out of an alliance with Young Poalei Zion in 1935, in order to encourage halutzim, and Hebrew culture amongst Jewish children in the English (rather than Yiddish) language.

Australian Habonim was founded by evsyn "New Australian" immigrants, who set up a movement heavily influenced by the British tradition.

As the British influenced the Australians, so the latter influenced the New Zealanders. In 1948, the Habonim shallah in Australia visited the Zionist Youth League camps in New Zealand, and by the summer 1949-50 there was a Habonim camp.

In Holland, Habonim split off from the Jewish Youth Federation in 1950 and joined World Habonim in 1951.

In 1958, World Habonim joined with Ichud Hanoar Hehalutzim, composed of movements in Mexico, Brazil, Chile, Uruguay, Argentina, France, Switzerland and North Africa to form Ichud Habonim. The two movements, which by now both had close contacts with the Ichud Hakevutzot Vehakibbutzim, were founded and developed along very similar lines, even though the Anglo-Saxon movements continued to retain something of their scouting character while the South Americans inclined to a more "ideological" approach.

TODAY, Ichud Habonim operates in 17 of these countries as well as in Germany, Spain and Sweden, with approximately 23 kibbutzim guiding the work of the movements at any one time.

What is the distinguishing characteristic of the halutzic youth movement that evolved out of this heterogeneity?

In brief, one can say that World Ichud Habonim is pluralistic in its ideology, federative in its organization, allowing maximum autonomy to its national constituent members. This autonomy is not a function of organizational compromise, but an outcome of the centrality of the principle of independence.

Independence is not just a catchword for the movement, but a condition of its vitality. It is realized, on the one hand, in ideology as well as political affiliation, and on the other, in independence from the local community (in the Diaspora) and in independent membership of the W.Z.O.

Only a movement that is organized on independence can educate its members towards an independence of mind that will lead to their self-realization in the halutzic aliya which is a

primary goal of Habonim's education.

AS WE STAND, hopefully, at the gateway of an era of peace in the Middle East, what are the challenges confronting Ichud Habonim in the next 50 years? They are, in essence, the challenges facing the whole Jewish people, in the Diaspora and in Eretz Yisrael.

-In the Diaspora, we find an increasing rate of assimilation, together with a growing neoconservatism which downgrades the place of Israel in the life of the Jewish people. We witness a

David Mittelberg
Mazkir of Ichud Habonim

resurgence of the ideology of Babylon where Israel becomes one centre — and not even a dominant one — of Jewish life. Everyone is a Zionist by virtue of his support for Israel, and Zionism, by its very generality, thus becomes not a demand to change the status quo, but a platitude of nominal Judaism. The practical Zionism of post-197

has spent itself, as has the rather small wave of Western aliya that it generated. Peace may well legitimize the apathy that was always latent, but repressed because of anxiety over Israel's struggle for survival. The welcome reawakening of Jewish identity, to the extent that it exists in some parts of the Diaspora, is being channelled quite successfully into an identification with the local community.

THE ORGANIZED Zionist movement, having lost its contemporary ideological relevance with the establishment of the Jewish

state, is in a condition of institutional collapse. At the Zionist Congress of 1968, aliya was finally legitimized as a concept (it was taboo till then) and the bureaucratic apparatus was strengthened accordingly. Its finest hour was the period from '67 to '78. Today, the apparatus exists, but the aliya remains a concept. According to a senior member of the Jewish Agency executive, the rate of Jewish population migration in 1979 is expected to equal that of 1939 — the eve of the Holocaust. At least 50,000 Jews are expected to leave the U.S.S.R., to which must be added the Jews of Iran, South Africa, South America and so on. While in 1939 there was no State of Israel but a White Paper, today there is a state, and a Zionist movement on paper alone.

The Zionist movement today is controlled by the Establishment and its priorities are undergoing constant revision. Two examples will suffice. The U.S. Establishment was capable of asking that Israel divert funds to assist American communities to absorb the Russians and other dropouts. And the W.Z.O. has decided to bring fewer Jewish children to Israel, and not more, solely because of budget priorities. For this there is not enough money, just as there is not enough money for the youth shilhim who work in the front line against assimilation and for aliya.

The current Zionist leadership has publicly demonstrated a marked incapacity to understand that the youth movements of today are the oim of tomorrow. They fail to appreciate that kibbutz represents not merely a political affiliation, but perhaps the only viable attraction for Western youth who wish to create a new society.

FOR US, Zionism does not mean the residential relocation of Western Jews in hostile Arab concentrations in the West Bank. For us, aliya does not mean living your old life-style in an artificial suburbia, but the opportunity of creating a new way of life based on the highest values of Judaism and Labour Zionism.

Ichud Habonim will continue to confront each of these contradictory challenges at the same time. We will work to strengthen Jewish education in order to fight assimilation and to generate the basis for committed aliya. We will deny the Jewish ideology of Babylon in order to revitalize the Zionist Imperative.

In Israel, we will continue to strengthen the 22 kibbutzim founded by this movement in Galilee, the Golan Heights and the Arava, as well as to direct our current garinim to found new settlements in Western Galilee.

Moreover, we intend to set up an organization of Habonim graduates from all over the world, in the kibbutz movement and outside of it; not only to regenerate a grass-roots Zionist movement based on our values, but also to serve as an instrument in increasing aliya and improving the absorption process. Finally, Ichud Habonim will fight the priorities of the present W.Z.O. leadership in order to assure that in the next 50 years, the Zionist movement will not be left with the leadership and nothing else. □



(Above) Looking for the right road. (Below) A pause on the way.



هكذا من الأصل

Overcoming obstacles

HALF A CENTURY of continuous achievement, both in Britain and in Israel, speaks for itself. Habonim, from its modest beginnings, has now become a worldwide movement, with branches in 17 countries, as different geographically and politically as Argentina and Australia, Sweden and South Africa.

The success of any youth movement depends on its ability to adapt itself to the community in which it operates, and on its ability to produce from within its ranks its own leadership, year after year, generation after generation — a leadership that is strongly motivated to maintain the goals of the movement.

Sidney Bunt, in his very perceptive study, "Jewish Youth Work in Britain," has characterized Habonim as educating "squinting citizens," with one eye on Eretz Yisrael. There are many in the Diaspora communities, especially parents of potential members, who see Habonim as a danger in this respect.

In fact, when one analyses our actual educational work, one sees that the main emphasis is placed on providing a Jewish education and positive identity; and that only at a later stage do the Zionist and socialist elements of the programme emerge. This is for the simple reason that most of today's Jewish youth in the Diaspora are Jewish only by birth, and not by the content of their lives. When young Jews join Habonim, they have to be confronted by positive models of Jewish living, and receive a background in the basic elements of Jewish knowledge that the generation of 30 years ago absorbed in the home.

Habonim makes tremendous demands on its older members, its student generation. They are called upon to be active and to work with the younger members, work in, week out, at weekends and during school and universally

vacations. The hope is that when they complete their studies, they will come on aliya, leaving the running of the movement in the hands of the generation of members they have helped to educate.

UNFORTUNATELY, the current trend of Jewish youth seems to be towards personal fulfilment, through study or travel, rather than a personal responsibility to the Jewish people and to Israel.

The Holocaust was not, thankfully, the experience that moulded the Jewish identity of contem-

achievement of a peace treaty with Egypt. Yet far from increasing the aliya rate, this may lead to a growing complacency on the part of Diaspora communities. This complacency has to be combated at its source, within each community, by the only real force that has not morally sold out, that of the activist Zionist youth.



Ilan Israel
Education officer

some who were born and grew up on kibbutzim. As soon as the issue becomes one of migration and not aliya, it is difficult to confront the young Jew with the moral responsibility of his or her attachment to the Jewish people, and the realization of that responsibility in halutzic aliya.

Habonim is therefore operating in an increasingly unpromising environment of assimilation, and of apathy or even open hostility to its aims within the Jewish community.

There is now the very important

support of the WZO if it is to continue, and expand, its activities. Without that support, the standard of its educational work will inevitably decline, and the Jewish people and the State of Israel will be the losers. □

portary youth, nor were the battles for the establishment and survival of the State of Israel. Today's youth can look at the State of Israel, and say that it has existed without them, and will continue to exist without them; they can even point to the too many thousands of Israeli-born Jews who have emigrated to the West, including

There is now the very important

Digging for Zion



(Continued from page 7) — also became an important centre of Habonim activity, with annual camps, weekend seminars and movement rallies throughout the war years.

With regard to organization, the group lived as near as they could get to kibbutz ideals. All wages were pooled and daily expenses were met out of the common fund. All problems were brought to a general meeting, and decisions made by a majority vote.

In 1943, with the growing membership of the movement, there was pressure to form another hachshara and, through our positive connection with the Wiltshire War Agricultural Committee, it was easy to get the new group of nearly 80 youngsters started. Their accommodation was Wolf Hall, a mansion in the middle of Savernake Forest. There, too, the work was partly for local farmers and partly on areas that had been cleared in the forests. Wolf Hall was a very ancient house; once the home of Jane Seymour, one of the wives of Henry VIII. Although steeped in history, however, it was not the

most suitable building for housing a holostorous group of 30 young people, and they were soon moved to a more suitable house at Latton, near Swindon.

These three Habonim Hachsharot — the David Eder Farm, Gorsey Lease and Latton — were active until the end of the war, when most of their members went on Aliya Bet. Some haverim spent another year helping in camps around Marseilles; others landed up in the detention camps in Cyprus.

The younger haverim of the training farms stayed behind in England and were instrumental in the revival of the movement in the towns and the creation of a new hachshara centre at Bosham, a Sussex farm made available by the late Sigmund Gestetner, and, later, the new David Eder Farm at Horsham, also in Sussex.

When the opportunity of aliya came in 1948, the older members of the David Eder Farm joined their friends at Kfar Blum, which had been established by those who had gone on aliya before the war.

The younger haverim of the David Eder Farm, together with those of Gorsey Lease and Latton, had been cleared in the forests. Wolf Hall was a very ancient house; once the home of Jane Seymour, one of the wives of Henry VIII. Although steeped in history, however, it was not the

BUILDING TOGETHER the foundations of a Jewish homeland the cornerstone of a better tomorrow

On the 50th anniversary of HABONIM (u.k.) Koor extends warmest greetings to the bonim of the present and the future.

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